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essential component of music. He does not coincide with Dr. Wallaschek's view, however, since it regards music as acquiring its essential character by a trait which it has in common with other things, instead of by a trait which it has apart from other things. It is from the emotional element of speech that music is evolved—not from its intellectual element.

After referring to the fact that harmony, as ordinarily understood and as spoken of by him, is concerned with the fundamental tones and ignores the over-tones, Mr. Spencer states that he cannot accept Prof. Cattell's view that harmony has been developed from melody. To establish the evolution of the one from the other, there must be found some identifiable transitions between the combinations of tones constituting *timbre*, which do not constitute harmony to our perception, and those combinations of tones which do constitute harmony to our perception.

In his Valedictory on retiring from the Editorship of *Mind*, Professor Robertson refers to the establishment of the *Review* in 1876, on the initiative of Professor Bain, by whom it has since been sustained, and he mentions that most of the experimental research has been contributed by the American hands "that have been or are now organising psychological laboratories over all the breadth of their own land." (London: Williams and Norgate.) Ω.

INTERNATIONAL JOURNAL OF ETHICS. October, 1891.

Vol. II. No. 1.

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THE UNITY OF THE ETHICS OF ANCIENT GREECE. By Prof. *Leopold Schmidt*.

THE PROBLEM OF UNSECTARIAN MORAL INSTRUCTION. By *Felix Adler*, Ph. D.

THE THEORY OF PUNISHMENT. By Rev. *Hastings Rashdall*.

AN INTERPRETATION OF THE SOCIAL MOVEMENTS OF OUR TIME. By Prof. *Henry C. Adams*.

THE PREVENTION OF CRIME. By Dr. *Ferdinand Tönnies*.

THE ETHICAL TEACHING OF SOPHOKLES. By Prof. *Arthur Fairbanks*.

THE RIGHT OF PRIVATE PROPERTY IN LAND. By Prof. *J. Platter*.

DISCUSSIONS.

Prof. Schmidt's article is a reply to a criticism of his work on the ethics of the ancient Greeks which had appeared in the *International Journal of Ethics*.

Dr. Adler's article is the introductory lecture of his course on Moral Instruction before the School of Applied Ethics at Plymouth. He refers first to the difficulty in the way of combining moral and religious instruction in the public schools arising from the difference in religious belief of the tax payers, and to the devices suggested to circumvent the difficulty. The first of these devices is that Catholics, Dissenters, and Jews, shall formulate a common platform of belief. There are two obvious objections to this proposal. It would leave out of account the party of the agnostics and be a gross injustice to them, and it would never content the really religious minds of any denomination. It would be acceptable only to the comparatively small class of so-called rationalists or theists pure and simple, and they have no right under the specious plea of reconciling the various creeds, in effect, to force their own creed upon the rest of the community. The second device is that religious and moral instruction combined shall be given in the public schools by persons of the several denominations. The high authority of Germany is invoked in favor of that system but Dr. Adler states that the example of Germany cannot be

quoted as a precedent owing to the relation between the state and the schools in that country. The system, moreover is not a happy one as, agreeably to Professor Smith's propositions that scientific instruction must be unsectarian and religious instruction must be sectarian, the latter ought to have no place in state schools, at least in a country where the separation of church and state is complete. To the third arrangement proposed, that each sect should build its own schools, and draw upon the fund supplied by taxation according to the number of children which it educates, there are two objections. Owing to the power of sects and their influence, direct and indirect, the rules and regulations prescribed by the state for the schools to conform to would not be enforced. And secondly, the purpose for which the public school exists would be defeated, as the sectarian schools tend to prevent the growth of that national unit which it is the very business of the public school to create and foster. The correct answer to the question as to the way in which to impart moral instruction so as to satisfy all parties will be the solution of the problem of unsectarian moral education. The answer is: It is the business of the moral instructor in the school to deliver to his pupil the subject matter of morality, but not to deal with the sanctions of it; to give his pupils a clear understanding of what is right and what is wrong, but not to enter into the question why the right should be done and the wrong avoided. The conscience can be enlightened, strengthened, and always without once raising the question why. Professor Adler, it appears to us, overlooks the intimate connection between the two questions of what is wrong, and why is it wrong. With the "why," which is the moral sanction so-called, he excludes the criterion of right and wrong and confines himself to conventional morality. Professor Adler proposes, that the material for the moral lessons should be "the stock of moral truths accepted by all good men." This would be a very simple solution of the ethical problem. Mankind need no longer remain in doubt as to what good and bad is. We have only to accept the propositions of "all good men." But where is the judge that shall decide who are to be considered as good men? Either Professor Adler considers his own views of moral goodness as authoritative and ultimate or his reasoning moves in a vicious circle.

Professor Tönnies and the Rev. Hastings Rashdall discuss punishment as a preventive of crime. Professor Adams finds that the genius of invention established the factory system replacing the old domestic system of industry. The change of a society based upon tools into a society based upon machinery means that the worker has lost control over the conditions of labor which he now tries to regain. Arthur Fairbanks says that according to the ethics of Sophokles, conscience was sense of conformity to an æsthetic ideal. J. Platter of Zürich rejects Henry George's theory, as "nonsense." (Philadelphia: *International Journal of Ethics*, 1602 Chestnut Street.)

WM.

RIVISTA ITALIANA DI FILOSOFIA. September and October, 1891.

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Imagination in its normal and diseased relations to sensibility. The writer calls our attention to the endless variety of different and apparently contradictory things